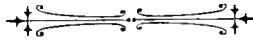


 Holiness to the Lord. 

THE JUVENILE INSTRUCTOR.

Part A An Illustrated Magazine, Published Semi-Monthly.

Designed Expressly for the Education and Elevation of the Young.



PUBLISHED BY GEORGE Q. CANNON,



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ZUNI RESTORATION.

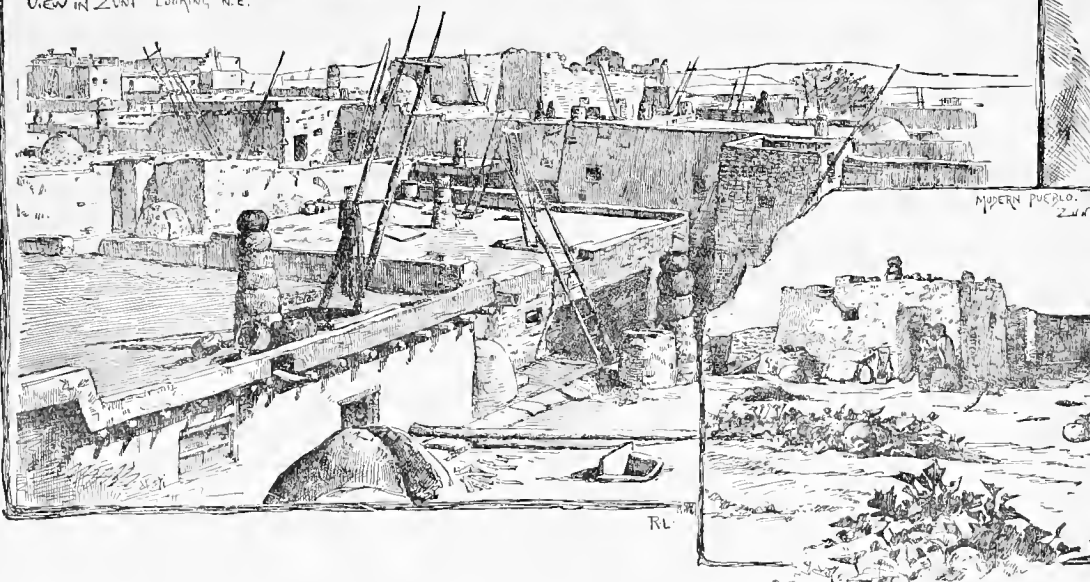
THE artist with his skill and knowledge gained of the subject in hand, has

museums of Europe, models of cities of antiquity that have been carefully worked by artists of great skill, to represent in miniature the cities of the past, as we find them described

GENERAL VIEW OF ZUNI



VIEW IN ZUNI LOOKING N.E.



cleverly restored a Zuni village as it once existed in the palmy days of Zuni history. The act of restoring for our modern gaze the cities and other interesting objects of the past, such as those that adorn these pages, is quite a laudable effort; thus we find in the

by the earliest historians. In the British Museum, London, may be found the skeletons of mammoth animals (antediluvians) long since extinct, consisting of portions of the ponderous bones that once had life, and walked the earth; the missing portions have

been restored in plaster or other material by skilful artists, under the direction of eminent scientists, whose deep research into the varied subjects presented aid their restoration to a marvelously truthful representation of the once living forms.

It is related of one eminent scientist, who, upon certain mammoth remains being presented for his inspection, after a careful study of the fragmentary anatomy which had been newly discovered, in his report thereon before one of the scientific societies, gave it as his opinion that the animal had a very peculiar construction of form. This theory was derided by a portion of the members present, but a few years later an entire specimen of the same mammoth was discovered, which proved that the professor was correct in his conclusions in regard to the missing anatomy of the prior subject; and he accordingly received the acknowledgments of those who once derided his ideas. Let us hope our artist in his restored Zuni has hit upon a truthful representation.

In the last volume of the INSTRUCTOR there appeared an account of my visit to the Zuni village situated in New Mexico; and from my knowledge of the present existing village with its population of about two thousand souls, and the numerous ruins of other villages long since abandoned, which are adjacent to our little town of Ramah, in New Mexico (some fifteen miles from Zuni), presided over by Bishop James R. McNeil, I think the artist deserving of much credit for the truthfulness of his work. However, the present village does not show the regularity and compactness in the arrangement of its buildings; it is more open, and two narrow streets are easily discernible, traversing directly through it from east to west; although the houses jog out at intervals in an irregular manner, still the streets are there.

The ruins I visited had been built of stone, the outer courses were of cut stone, worked to a uniform size of fourteen inches long, six inches thick and eight inches broad. In one of the ruins a wall was still standing,

showing much skill and precision on the part of the ancient masons; this wall is about eighty feet long and in places ten feet high; the half circular form given to the restored village by our artist I did not see. I found one ruin in an oval form, and the remains of the rooms or houses clustering close to its outer wall support the artist's idea, for as he has represented, so it is in the ruins now existing. The houses or rooms were built on to the outer wall, from the roof of which the inhabitants could discharge their arms and other missiles upon any attacking foe; and indeed it is readily seen from the general plan and design of all the ruins, as also the present inhabited village, that they were built, to be a stronghold or fortress for the safety of the inhabitants against their foes. Their old custom of storing up grain, still existing among them, bears out the idea that they were ever prepared to sustain a siege for many months or years. I was told at my visit, that many of the families still keep up this custom.

In all the ruins I visited were evidences of wells within their enclosures, deep depressions still remaining, as though the earth had been excavated in a circular form, so that the villagers could descend on all sides to the water contained therein, either as a reservoir or well. The excavations may not have been deep enough in some instances to reach water as we find it in our ordinary wells, but they may have been used as reservoirs, the soil of New Mexico and especially of Arizona being admirably adapted for holding water, which our brethren located in Arizona at the present time are using to their great advantage, in storing up water in large reservoirs for the purpose of irrigation, the only loss seemingly sustained being in the evaporation, the soil holding it like a prepared cistern.

The present village at a distance presents the appearance of a large castle. As one approaches nearer, the ends of the ladder projecting above the house tops give a peculiar appearance to the scene. As I rode down the Zuni Wash, I passed several herds of sheep

belonging to these natives, in charge of their herders with their bow or rifle in hand. On many of the commanding eminences were piles of rock, the ruins of small circular towers once used as watch towers, from which points the herd-men were warned of the approach of their enemies, when the herds were rushed with all speed within the walls of their village, which once reached the more war-like tribes, such as the present Navajoes, would be balked of their prey.

The Zunis, although inferior in stature to their neighboring tribes, by their industry and wisdom in providing themselves permanent residence within the solid sheltering walls of their village, are more than a match for their more war-like, but improvident neighbors. Once behind their walls they are comparatively safe, and although their present growing crops might be destroyed, their patient industry and prudence find them capable of sustaining a siege for a duration of time, that could not be sustained by their foes who depend upon the chase to a great extent for their subsistence. Rabbits and other small game can be found in the near neighborhood of the present Zuni village, but the larger game is only found further back in the timbered district or forests, therefore their enemies, like unto the Gadianton robbers in their attacks on the fortified town of the Nephites, would soon have to retire in order to seek for subsistence. (*See Book of Mormon p. 483.*)

The Book of Mormon student, can see much in the present customs of the aborigines of this land, that point them out as the descendants of the people described in that book. We read there of a people who left the main body and went into a land northward, devoid of timber and became expert in building houses of cement (*p. 434*). The present Zuni village is built of cement, or the more commonly known Spanish wall, which was adopted by the Spaniards from the aborigines, and came into use by our people under that name. The old fort wall which once surrounded the greater portion of Provo City in 1857, was built in the same manner as the

present walls of the Zuni village, only that the method and skill of the Zunis has produced a more solid and enduring wall. The division of these people into two families with their chiefs at their head, is also corroborative of their descent from the people of whose history we read in the same book. (*See p. 492.*)

And may we not conclude from the manners and customs of the Zunis, differing so much from the surrounding tribes, in regard to their pueblo or village-building habit, that they may be descendants of the Nephites, and have preserved a closer Nephite identity, by their steadier habits and provident cultivation of the soil than their more war-like and roving brethren.

A. Jones.



RELIGIOUS PERSECUTION.

IN CONSIDERING this subject we take up one which is very familiar with Latter-day Saints generally. Most ministers wish for freedom of speech, and also a goodly amount of freedom in their duties as teachers of mankind. And they would not care for anyone meddling with them while pursuing their duties. But there are others who are averse to these sentiments. They believe in freedom for themselves, but do not care to see others get in the same condition with regard to religious subjects. They think that no one but themselves has the right to preach principles of divine truth, for they have a kind of presentiment that it will aim a decisive blow at the foundation of their religious systems. In their narrow, hide-bound way they would debar an honest and truth-loving people from obtaining that for which they have long been seeking. They do not like the bearers of true religion to step in and thereby aim a blow at modern Christianity. They tremble at the thought of their man-made systems being abolished. They cannot bear to hear of the diminishing of their financial resources, and they know that if "free

religion" steps in they will be "weighed in the balance and found wanting." Consequently they are trying their utmost to do the children of God all the harm they possibly can. They persecute them with a vindictiveness which is worthy of the teachings of the Evil One.

In ancient times the early Christians suffered a great amount of persecution on account of their religious belief. This in our eyes was simply inhuman and unwarrantable, and a disgrace to civilization. These pious people were subjected to the most excruciating tortures imaginable, and the tyranny of the Romans towards these Christians was a stain and a blot on the name of man. They were often compelled to abjure their belief at the point of the sword, and the rack and thumb-screw were often brought into requisition to carry out the wicked and disgraceful designs of these cowardly men. It was seldom, if ever, that mercy was shown to the poor creatures who were brought to the mock trials which were then prevalent; seldom, too, did the stern and malicious countenances of the judges show any sign of pity for the poor victims of these horrible and degrading scenes.

We now look at those staunch and heroic exponents of a true belief with admiration and respect; and their brave front and truthful faces often put to shame the evil disposed magnates of the law. These men of high power were unscrupulous in their acts; they would, in their hatred of the name of Christian, persecute a man or woman even if he or she had not done wrong; and thus the Roman Empire was the scene of many horrible and degrading episodes. It was a common occurrence in those days to consign them to death in the arena, and that because of their religion. Historians tell us that these poor people had to congregate together in secret places for the purpose of worshiping the Lord their God.

The Inquisition, which was probably the worst institution that was ever organized, was inaugurated in Spain. Its officers would

travel to and fro through the country, and woe betide any person who incurred the displeasure of this company of assassins. It was not only members of different religions who came under their immediate notice, but persons of every rank and grade were subjected to the close scrutiny of this band of men. In every city, town and hamlet their names were mentioned with dread, and their very presence was a cause of fear and fright.

During the Reformation, also, we find that the various great reformers were persecuted to a degree unworthy of the time and place in which they lived. It was because these men were honest seekers after truth, and that they were convinced of the fallacy of the doctrines of the Romish Church, that they were subjected to this persecution, and because they would stand forth and boldly declare to the people the light and knowledge they had obtained with regard to divine truth. We find that in those days all who professed to believe in the principles taught by our Savior came under this tidal wave of persecution.

In this enlightened age persecution has not ceased, though it rages perhaps in a somewhat different form. In the beginning of this century, as soon as the Church of Jesus Christ of Latter-day Saints was organized, its members were subjected to as great trials as ever the ancients underwent.

If we search the annals of history we cannot find a people on the earth who have suffered more persecution and wrong than the Latter-day Saints. They have been hounded from one place to another, and that, too, with feelings which were anything but those of friendship and charity; and although they have been the victims time after time of wicked assaults, they have not faltered in their desire to do the will of the Lord. Many times have we received information of the mobbings of our brethren while endeavoring to do their duty; and we have also been hurled into the midst of grief by receiving word of the murder of one or another of the servants of God.

Truly the Latter-day Saints have been the victims of the hypocritical and religious bigots of the present generation. And these narrow-minded enemies of truth would preach the doctrine: "Do unto others as you would have others do to you." The children of God were, however, promised persecution. It is recorded in St. Matthew, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." And the Latter-day Saints have been subjected to mob violence or priestly molestation ever since the Church was established. They have passed through some of the fiercest trials and persecutions that have ever been witnessed.

Why should not Congress redress the wrongs which the people have suffered at the hands of murderous mobs and cowardly bands of assassins, while they were being driven through Ohio, Missouri and Illinois? They should receive back that which has been illegally taken. There are men in the United States today who can testify that the "Mormons" while in those states were in the midst of hot-beds of villiany and hate. It seems vain, however, for the Saints to appeal to the flint-like hearts of the nation's rulers. It was tried by the Prophet Joseph Smith, but the reply from the presiding officer of this glorious republic was, "Your cause is just, but I can do nothing for you."

It was thought that the "Mormons" would be entirely exterminated through the punishment they received in early days, but the enemies of the Church have found how utterly in error they were. The Church still lives, and will live, in spite of all the vindictive hate of rancorous priests. Joseph Smith in a prophecy told the people that they would suffer persecution and that they "would be driven from place to place, from city to city, and from state to state, but that finally they would gain a resting place in the Rocky Mountains." To look at this was not very encouraging, especially to the new members of the Church. I think it would make many of these modern Christians falter before such an utterance as

that. But were the Saints dismayed? Let history answer. The spirit of the Lord rested upon them, and they overcame that difficulty as they have many more. We know that this prediction has been fulfilled, and that, too, in spite of all the opposition pitted against it.

But now the Saints are here, has the persecution ceased? No! the bigoted spirit of priestcraft is still predominant. Men are not content with persecuting the Saints, but they are even now engaged in the wholesale spoliation of the Church—confiscating that for which the people have honestly worked. During the late appeal to Congress many things have been brought to light which ought to satisfy every honest and truth-loving person of the integrity of the "Mormons." We may be having a rather quiet time just now, but it is only the "calm before the storm," and it will be sure to change sooner or later. President Heber C. Kimball prophesied that the time would come when the wicked would prevent the holding of meetings by the Saints, and when that time came the Lord would pour forth His judgments.

We ought to know that the Lord is always working for our good, and that when we see dark clouds hovering around us, let us not get disheartened, but put our trust in Him, for He knows what is right. There is an old saying, "There is a silver lining to every dark cloud," and we should keep this ever in view. And let us cultivate the spirit of the Lord, so that whatever persecution may come along we may be ready to receive it.

Watkin L. Roe.

MOTIVES TO ACTION.—I will suppose that you have no friends to share or rejoice in your success in life,—that you cannot look back to those to whom you owe gratitude, or forward to those to whom you ought to afford protection; but it is no less incumbent on you to move steadily in the path of duty: for your active exertions are due not only to society, but in humble gratitude to the Being who made you a member of it, with powers to serve yourself and others. *Sir Walter Scott.*

GATHERING SPONGE.

THE sponge of commerce is obtained chiefly from two quarters of the globe, viz.: in the eastern part of the Mediterranean Sea and in the Bahama Islands. The latter locality supplies most of the sponges used in this country.

The work of "fishing" for sponge, curing and baling it, in the Bahamas, is performed entirely by the native blacks, a hardy, venturesome class of men, who pass their days in cockle-shell boats, hazarding their lives by dangers from shipwrecks, hurricanes and sharks.

The fisheries are said to give employment to about four hundred vessels and nearly two thousand men. The vessels employed are small craft of from only ten to twenty tons burden.

Their hulls are dingy and sea-worn; the cordage is sometimes made of palmetto braids, and if ever a vessel's speed should equal the number of knots in her ropes, she would surely go like a race-horse.

The masts and bowsprits are seldom subject to the process of "scraping;" the canvas is patched and mended, until sometimes it reminds one of Joseph's coat of many colors; and as for cleanliness, the less said about that the better.

A sponging vessel is usually manned by a crew of five or six persons. Having taken on board a month's provisions, the spongers spread their dilapidated canvas and skim along the reefs, the shallow banks, the inlets and coasts, in search of sponge.

The water is marvellously clear, and objects can readily be seen at a depth of two or three fathoms, with the naked eye. By the aid of a "water-glass," one can spy a sponge or a conch in five fathoms with ease.

The "water-glass" is simply a square wooden box, two feet deep, having the upper end open, and at the bottom is a pane of ordinary window-glass. The end with the glass in is pushed just below the surface of the water, and the owner thrusts his face into

the open end far enough to exclude the light, and looks downward. Everything at the bottom can be distinctly seen even at thirty feet depth. The glass is used to discover the sponge.

When good "grounds" are found, the anchor is dropped, and the "fishing" begins.

Two or three men enter the small boat, which has been towed astern, and thrust their iron hooks, attached to long poles, into the water, and, tearing loose the sponges, bring them to the surface and place them in the boat. The sponges are attached to the rocks and reefs in shallow waters, but are easily torn loose.

When a good "catch" has been made, which generally requires several days, the men go ashore on the nearest bay or island, and either bury the sponges in the sand, or spread them on the shore, where they remain two days, to destroy the life.

After the sponge has been killed, and when other catches have been made, so that a fair cargo has been obtained, the spongers land on some wooded island and make what they call a "crawl." This is a wooden pen, built on the seashore, where the daily flow of the tide will fill the enclosure with water.

The sponges are tumbled into the crawl. There they are left for several days until they have been thoroughly washed by the tides. At the end of the third day, they are raked out, dried in the sun, and are then vigorously beaten with sticks, to dislodge any remaining dirt or dust.

When this process has been completed, the sponges are assorted and strung on long cords made of palmetto, each string being called a "bead." These beads are packed away in the vessel's hold, and the spongers return to Nassau.

Upon arriving at the sponge wharves in Nassau, the vessels discharge their cargoes. These are spread out along the docks on palmetto leaves, ready for the inspection of buyers, who assemble every day at 11 o'clock, and make "tenders" in writing for what they wish to buy. Cargoes range in value from

one hundred dollars to three hundred dollars.

There are numerous varieties of sponges known to the trade, which are mentioned in the order of their value, viz.: sheepswool, reef, velvet, hardhead, glove, yellow and grass.

After the sale, the sponge is hauled to the packing-house of the purchaser. The carts employed for this purpose are unique vehicles. Imagine two big wheels, a heavy wooden axle, two shafts projecting far in front, and an enormous wooden crate, neatly balanced over the axle.

The cart is drawn by a donkey, whose distinguishing features are smallness of body and length of ears. A rude harness, with rope-reins in the hands of a barefooted negro, complete the equipment.

Once deposited in the packing yard, the sponges are clipped with shears and neatly trimmed by negro boys, the refuse pieces being hauled to the cane fields for a fertilizer, or saved for packing purposes. The better quality sponges are plunged into huge tubs or vats filled with lime water, where they remain several hours.

On being taken from the vats they are spread out on canvas to dry and bleach. This latter operation is often a tedious one, since sponges retain moisture so long, and in the rainy season the spong-dryers are as testy and ill-natured as a Northern farmer in bad haying weather.

When thoroughly bleached and dry, the sponges are ready to be baled for shipment; but as they are very light and bulky, it is necessary to have them put into as small a compass as possible on economical grounds. For this purpose a large press is used, a bulky, cumbersome affair, worked by negro muscle.

In some parts of the Bahamas the supply of sponge is becoming exhausted, but new fields have lately been opened to the fishermen in the waters adjacent to the coast of Cuba. Since last April the Spanish Consul at Nassau has issued over one hundred and fifty licenses to Bahama vessels to sponge in Cuban waters, these permits costing fifteen dollars a voyage.

The Bahama sponge, although somewhat inferior to the sponge of the Mediterranean, stands high in the markets of the United States. Of course they are sold cheaply in Nassau, soft sponges as big as a man's head being offered on the streets for a dime.

The sponge fishers, as has been stated, are all blacks, who are generally hired by the owner of the vessels, for a certain share of the catch, and when enough has been caught to divide twenty dollars apiece, they are clamorous to come home and have a good time. Thus large cargoes are seldom brought in.

Many of the fishermen are exceedingly superstitious, and nearly all of them propitiate "Obeah" before they can be induced to go on a voyage. "Obeah" is their name for the spirit of evil, or our "devil," and as a prosperous voyage cannot be expected without Obeah's favor, they propitiate him by boiling a pot of water at home, night and day during the voyage. Being absent themselves, they hire some old crone to keep the pot boiling for them until they return.

If the voyage proves successful, it is well; if otherwise, then the spongers declare that the pot-boiler has let the fire go out during their absence, and they take their revenge by making it hot for the derelict offender.

All this seems very silly to sensible people, but if the sponge fishers should be denied the privilege of propitiating "Obeah," there would probably be such a "strike" as would put an end to the sponge trade of the Bahamas for a long time to come.

J. T. H.

THE bore is one who is not an observer of signs. He plods on, set on delivering himself of what he has to say, and so bewitched with the sound of his own voice that he does not mark, or, what is worse, is indifferent to all evidences of fatigue or restlessness. No one need be a bore if he notes the eyes and postures of those with whom he converses. No one need force himself habitually on the unwilling notice of others.

For Our Little Folks.

CROSSING THE BRIDGE.

CROSSING the bridge is ably illustrated by the following story:

"Don't cross a bridge until you come to it." There was once a man and a woman who planned to go and spend the day at a friend's house which was some distance from their own. So one pleasant morning they started out to make the visit, but they had not gone very far before the woman remembered a bridge she had to cross, which was very old and was said to be unsafe, and she immediately began to worry about it.

"What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place; suppose it should break through and we should fall into the water and be drowned!"

"Or even," said his wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death."

So they went on, worrying until they got to the bridge, and, lo and behold! they saw that since they had

been there last a new bridge had been built, and they crossed over it in perfect safety, and found they might have spared themselves all their anxiety.

POPPING CORN.

Look into grandma's kitchen;
Can you find a prettier sight—
Than Nellie, and Fred, and Kitty,
Popping their corn tonight?

Outside, it is dark and dreary,
And swiftly falls the rain;
While the wind in fitful dashes,
Drives it against the pane.

Within the glad firelight is shining,
And the shadows dance on the wall;
Old Tray is asleep by the hearthstone,
And pussy curled up like a ball.

In the ashes the chestnuts are roasting,
Near the apples of crimson and gold;
While the basket of corn in the corner,
Is a mine of wealth untold.

Fred gleefully shakes the popper
As the white corns rise and fall;
And the laughing, happy faces,
Are the prettiest sight of all.

Tired at last of their frolic,
They watch the firelight fade,
And trace out wonderful pictures,
In the shapes which the coals have made.

And they build for themselves bright castles,
Where never a shadow shall fall!
Ah! thank God, that the dear All Father
Is able to plan for them all.

But some time (with delight at the picture,
When the long, long years have flown,)
They'll look back to the dear old kitchen
Where they merrily popped their corn.

Kate.

OUR SAVIOR'S MIRACLES.

MY DEAR young brethren and sisters, do you know what the Savior's first miracle was? At one time when Jesus had been traveling in the wilderness long enough to fulfill His errand, he returned to Cana, a small town in Galilee. Shortly after He had returned home there was a marriage, to which Jesus, Mary, His mother, and four of His disciples were invited. From the Bible we learn that on such occasions wine was considered almost indispensable, as the friends of the bride and groom liked to drink to their health. At this wedding a great feast was prepared. But when they came to drink the wine, Mary, Jesus' mother, told Him that no wine had been provided. She turned to the servants and bade them do whatsoever her Son might wish them to do. He therefore commanded the servants to bring six earthen water-pots, each to hold twenty gallons. When they were brought, they were filled with water to the brim. When this had been done, He blessed the water and told them to bear it to the governor of the feast. When they tasted it they found it to be of such an excellent quality that they remarked, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." But they did not know that the good wine which had

been given to them had but a few minutes before been pure water. He had blessed the water and it became wine of the finest quality. But His disciples and servants knew that a miracle had been performed, and they believed in Him all the stronger. When you are asked what miracle the Savior first performed, you can answer that He changed water into wine.

Our Savior performed many miracles, such as healing the sick, causing the lame to walk, the blind to see, and many others.

The healing of the nobleman's son, when he had been given up by the doctors to die, was truly a great miracle. The Bible tells of a nobleman's son who was so very sick with a fever, that the "physicians had turned him over to die." This man rode down to Capernaum, to ask Jesus's blessing upon his son, that he might not die. The man pleaded with Jesus, saying, "Sir, come down ere my child die!" Christ then said to him, "Go thy way, thy son liveth." When the nobleman returned home, he found his son recovered, and he inquired at what hour in the day he commenced to recover? They said that the fever left him at the seventh hour of the day. He remembered that it was the seventh hour, when Jesus spoke, and said that his son should recover.

We can see by reading the Savior's life, that He performed many wonderful miracles. And His life was so

short, having lived only thirty-three years; and yet the great work He has done will last forever. He was patient and loving, and gave His life for the sins of the world, giving His Father the glory for all His great deeds. Every one has the privilege of emulating all the good in the Savior's life they can, and thus secure for themselves a presence with the Son in the Kingdom of Our Father.

Zina E. Crocheron.



ANSWERS AND QUESTIONS ON CHURCH
HISTORY PUBLISHED IN NO.

2, VOL. XXIV.

1. WHEN was Elder Taylor brought home in his wounded condition from Carthage? A. On the 2nd of July, 1844.

2. What condition was he in when they were about to remove him from Carthage? A. He was very weak, occasioned by the loss of blood and the great discharge from his wounds.

3. What was the nature of the discussion which arose respecting the propriety of his removal at that time? A. The physicians and people of Carthage protested that it would be his death, while his friends were anxious for his removal.

4. What other reason did the people of Carthage have for protesting against his removal? A. They feared his removal would be the signal for the uprising of the "Mormons."

5. How did he start the journey from Carthage? A. As he could not endure it in a wagon or carriage a litter was prepared upon which he was placed, and several men carried him.

6. After going some distance, how did this mode of traveling agree with his condition? A. The tramping of those carrying him produced violent pain.

7. What was the next plan adopted? A. A sleigh was produced and attached to the hind end of brother James Allred's wagon, and a bed placed upon it, and the sick man propped up on the bed.

8. Who rode along with him? A. His wife, who applied ice and ice-water to his wounds.

9. How did he express the feeling between the two places the one he left, and the one he had just reached? A. "I had left a lot of reckless, blood-thirsty murderers, and had come to the city of the Saints, the people of the living God, friends to truth and righteousness, thousands of whom stood with warm hearts to offer their friendship and services, and to welcome my return."



THE names of those who correctly answered the Questions on Church History in No. 2, Vol. 24, are as follows:—Emma E. Tolman, Samantha Sessions, Henry H. Blood, Heber C. Blood, Nellie Rampton, Florence E. Barlow, Jas. G. West.

QUESTIONS ON CHURCH HISTORY.

1. WHAT information did the people of Warsaw instruct a committee to impart to Governor Ford? 2. How did this committee's speech affect Ford? 3. What answer did he make to the committee? 4. Had he been a man of nerve and disposed to do right, would he not have given them a reply which they would probably have respected more than they did this? 5. Why were they not disposed to respect him? 6. Did it ever enter the heads of the enemies of the Saints that they would have to leave the country? 7. Why? 8. Did they calculate upon the "Mormons" going?

 YOUR EVENINGS, BOYS.

OF THE thousands of young men and boys in our country this winter, the way in which the winter evenings are spent will go far towards determining your future career. It would not take much of a fortune-teller to go through your village of an evening and forecast the future of the young people, from the way in which they are employed.

The factory boy who has made himself clean and tidy, slipping on a comfortable old coat in place of the greasy mill jacket, and thus has settled himself for an hour or two of instructive reading, is on a highway to improvement. Either he will rise to the best position in his present employment, or will see the way open

to a better service in some new line. Knowledge is power, and the boy who stays at home evenings and improves his mind, has ten chances to rise where a boy of the opposite turn has one.

The lad who saunters out after supper with his hands in his pockets and a cheap cigar in his mouth to lounge about the village store or the corner saloon until they "shut up" for the night, is the sort of boy to grow up into a street lounge and "spare hand" generally in the community. He is not wanted when a place opens. A dozen of his stamp are passed by to take up the stay-at-home, studious boy, who shows so plainly that he has the making of a sensible man about him.

Treasure your evenings, boys, like gold dust, and do not let one of them slip away to waste. If too tired to study, rest; but if you once get in the way of it, you will find that one of the most delightful ways of resting is with a pleasant book or paper in your hand. Something that takes your mind and heart outside the daily round of your accustomed work. When you start on your train of thought or investigation, pursue it as far as your facilities will allow. This matter of research may be at first a little irksome, but after a little practice it becomes as fascinating as any game you ever played, and it is astonishing with what keenness of scent you will be able to follow up a clue through book after book, until you have gained what you desired.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MARCH 1, 1889.

EDITORIAL THOUGHTS.

Agitation Concerning the Saints.



IT IS one of the strange features which accompanies the work of God that though it is so insignificant in point of numbers and wealth, when compared with other systems, it creates so much excitement and alarm. The Latter-day Saints in these mountains perhaps number two hundred and fifty thousand, and though possessing comfortable homes and able, in the most of instances, to make a good living, they are not a wealthy people. There are very many cities in the United States which have as large a population as this and much greater wealth, and yet they attract no particular attention. But in the case of the Latter-day Saints, how different! There is as much agitation about them and their movements, and as many plans devised for their suppression and as much fear shown concerning their growth as if they numbered millions.

Where on the wide earth do we find anything like this?

If they were a warlike, turbulent, aggressive people, encroaching upon the rights of their neighbors, and making themselves a terror to all who come near them, the feeling which is shown towards them might be accounted for. But this is not their character. They are patient and forbearing, not quarrelsome or disposed to contend, and are willing, in the most of instances, to suffer wrong rather than do wrong.

Yet there appears to be an unconquerable fear in the minds of many people concerning the Latter-day Saints. If inquiry be made concerning it, there will be no true foundation found for it. It is unreasoning, baseless

and foolish. It is created and sustained by lies. With here and there an exception, the whole nation is deceived by the falsehoods circulated concerning the Latter-day Saints. These have been told with such frequency and for so long a period that, in the imagination of many people, a Latter-day Saint, or a "Mormon," as we are called, is but little less than a monster. The enemies of the Saints by their lies have created this character for them in the world. Many people, for reasons which they can neither understand nor explain, are quite satisfied, without any investigation, to look upon them in this light.

Politicians and men in power have, as a rule, acted upon the assumption that all the common reports about the Latter-day Saints were true, and that they are a most dangerous class of people. Hence, laws of an infamous character have been enacted by Congress with the apparent intent of crushing the people and stamping out their religion.

Such action upon the part of the representatives of sixty millions of people against a community numbering two hundred and fifty thousand appears extraordinary.

Yet by such measures the representatives confer distinction upon the Latter-day Saints. They show the world that they believe them to be an uncommon and powerful people; for by their action they lift them up to their own plane. They make them conspicuous and draw the attention of other nations to them.

Every step which is taken to check the growth of the Latter-day Saints and to weaken their power and destroy their religion, that fails in its object, has the effect to increase their reputation and make them appear more dangerous and formidable to the world at large.

This is one of the results which will attend the present crusade against the Saints. If such severe methods as are now used to break their power and to cause them to abandon their religion do not accomplish these purposes, then it is plain that the system and the people have more strength, vitality and power of endurance and growth than they have been

credited with. Fear of them will increase. Alarm will be likely to spread. Opposition will become more intense, until Satan will have marshaled all his powers against the work of God to destroy it, or, at least, to check its progress.

IF THE Latter-day Saints were numerous, wealthy and powerful, there would not be so much cause to wonder at their success. Such a people might cope with opposing forces and have a chance of gaining victories. But this is not our condition. We are numerically weak; we are not wealthy in this world's goods in comparison with other communities; we do not have great influence or power in the earth; and yet, thus far, we have withstood the assaults made upon us and have continued to grow in spite of them. Man can claim no credit for the progress this church has made, nor for the strength it has shown in resisting the antagonism it has had to meet. All the credit is due to the Lord and He will receive the glory.

TWO IMMORTAL NAMES.

[CONCLUDED FROM PAGE 95.]

ON THEIR way southward Hervina noticed that her brother had grown sullen. She understood his discontent; his eager spirit chafed at being sent back with the women, instead of being allowed to share the exploits of the warriors.

The Lady Gorgo, gathering together her women and her jewels, assigned to Ephialtes the guard of the rear of her little train. The second day he lagged behind more and more. Herviha drew the rein of her milk-white palfrey and waited until he came up. Their companions had just disappeared around a turn in the road. Ephialtes looked up and saw her standing there alone, regarding him with sympathetic, questioning eyes. Seizing her palfrey's reign, Ephialtes struck spurs to his own steed and galloped swiftly toward the

north. At night they slept under the open sky, and by day they pursued their way steadily toward Mount Orta, whose steep sides they climbed by a lonely and deserted road. Hervina never doubted that their destination was Thermopylæ, but when they reached the summit of the mountain they found the place, though suited for a fastness, only slenderly guarded by a small band of Phocians.

"We seek Leonidas," said Ephialtes to the soldier who barred his pathway. "Below," replied the soldier; and he pointed to a somewhat wider pass in the mountains below them, where, with the barricade of an ancient wall in front, the marsh formed by the overflow of the hot springs on their right, and the precipitous cliff down which Ephialtes now looked upon their left, the followers of Leonidas were even now engaged in battle with the Persians.

Ephialtes turned and looked toward the west. The camp of the Persians with its myriad tents filled all the valleys, and their foraging bands were discernible collecting cattle and prisoners from a little hamlet on the mountain-side.

"Why has not Leonidas more heavily garrisoned this pass?" asked Ephialtes. "The Persians could easily swarm up that path and overcome you."

"There is a good road from here to the Hot Gates; we have only to fall back, follow this ridge downward, turn to the left, and find ourselves safe in the rear of Leonidas."

"Yes, but the Persians could follow—then Leonidas would be hemmed in on every side."

The soldier shrugged his shoulders. "Mars forbid that anyone inform the Persians of the path leading hither," he replied. Further conversation was suspended as they watched the attack upon the Spartans at the Hot Gates.

Huge rocks were rolled down upon the Persians; but their front ranks were driven forward by those behind, and again and again pressed to the onset, only to be driven back with slaughter.

"He has conquered for today," exclaimed Ephialtes. "That general with the glittering helm is Mardonius; he fought at Marathon ten years ago; he knows the temper of our Greeks—see, he is trying in vain to rally his men. But they retire, while Leonidas has respite to prepare for a fiercer struggle. Exercising in the plain below is the Immortal Band. See the gleam of the gold and silver pomegranates at their lance-heads! Should they be ordered to charge, Leonidas would have to surrender."

The Phocian soldier smiled grimly. "You know more of the Persians, my fine youth, than of Leonidas," he said scornfully. "Yonder Immortal Band is even now upon the march—and you shall see them flee. Leonidas had hard fighting all day yesterday, and conquered. He is holding his own today. He will never surrender."

The tide of battle rolled more fiercely than before. The Immortal Band fought well; many fell, but none turned to flee. Once the followers of Leonidas gave way and fell backward, and the Persians poured in through the gaping wall. But the disaster was only a feint; the Spartans waited until goodly numbers had swarmed into a trap, and then sprang forward and massacred all, hurling the dead and dying into the bog. At length, the Immortal Band fell back. The attack was ended for that day.

"He has conquered!" murmured Hervina; "surely the Persians can make no fiercer attempt."

"Let us hasten by the road they have shown me, to Leonidas," said Ephialtes, hurriedly.

They rode on for some distance in silence. The road made a long detour, and at last Ephialtes halted. "Hervina, if we tie our horses in the goat-herd's hut yonder we can climb down into this ravine and follow it, and so reach Leonidas more quickly than by keeping to the regular road."

Within the hut where they fastened their horses they found several sheepskins.

"We will attract less attention, should we encounter Persians, and also be better able to

clamber, if we change our court clothing for these sheepskins," suggested Ephialtes.

Clothed as goat-herds, they proceeded on their way. They reached the valley in safety just as the moon rose, and cautiously went forward through the twisted olive trees, looking for some path by which they could gain the Hot Gates. Suddenly, from the fantastic shadows, two men appeared before them, while a small squad of soldiers followed—all Persians. One of the men held a headless spear, to which was affixed a white pennon; the other carried upon his head a heavily laden golden vase.

"Who are ye?" exclaimed the strangers and Ephialtes in the same breath. "I am a simple goat-herd," replied Ephialtes.

"And, I," said the foremost stranger, "am Hydarnes, a herald sent by King Xerxes to the Spartan king."

"But your back is turned to his fortress," said Ephialtes.

"Yea," replied the other; "for I am returning from a fruitless quest. My king, hopeless of storming his stronghold, had written him that if he would permit the Persians to pass, he should reign unmolested in Sparta under his own royal protection."

"And Leonidas refused this offer?"

"Yea, and this goodly golden jar of jewels which it is now my toilsome lot to bear back again over this weary way," said the second Persian.

"It matters little, added the first: we shall starve them out in the end—they are not provisioned for two weeks longer; but it chafes his royal highness to be thus stopped upon his march."

"How think you would Xerxes reward that man," asked Ephialtes, "who would show him a speedy manner of storming the citadel of Leonidas—show him another pass across the mountains higher up, dominating their stronghold, and guarded by but a handful of men?"

"Know you of such a pass?" asked the Persians eagerly, while Hervina, uttering a cry of despair, clutched her brother's arm.

"If Xerxes will make me the same offer which Leonidas has refused, I will show him a secret path by which he can take his enemy."

Hervina threw herself upon her brother in an agony of grief and shame; but he shook her off, saying:

"My own welfare and fortune are more to me than that of Leonidas. Go to the cave of the goat-herd and there await my return." Then, following the lead of the Persians, he disappeared.

Hervina stood thunderstruck. Then sud-

In some cavern dark and drear,
Deep shall we plunge and hide us from our fate.
Oh that I could as smoke arise,

That rolls its black wreaths through the air;
Mix with the clouds that o'er the skies

Show their light forms and disappear.

Or like the dust be tossed

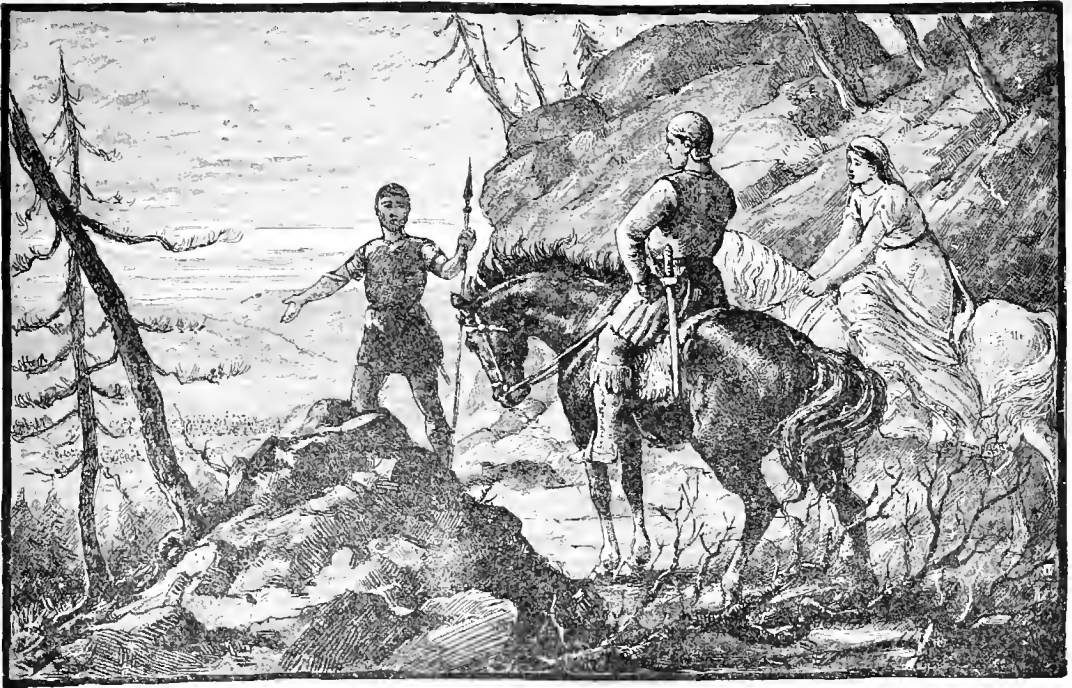
By every sportive wind till all be lost!

They come, they come, the haughty foes!

These are but preludes to my woes.

Look down, thou Sovereign of the world, and save!"

She remembered joyfully how she had often outstripped the other Spartan girls in foot-races, and her training stood her in



AT THE SECRET PASS.

denly a wild hope kindled in her breast. It was not too late to warn Leonidas, not too late for him to retreat. With reckless leaps she climbed down the steep mountain-side, clinging to projecting bits of rock where even a goat would not have ventured. Another song of the poet Æschylus which the Lady Gorgo had taught her came to her mind, and while she clambered she repeated to herself:

"Ye rising hills whose revered heads
Majestic wave their awe-commanding shades,
What woes our shudd'ring souls await,
Or flying on the wings of fear,

good stead now. She reached Leonidas just as the Persians set out on their march for the upper pass.

"It is certain death to remain," said the Spartan king as he looked at the frowning cliff soon to be held by the foe. "I order the seven thousand sent me by the allied Greeks to retire, bearing little Hervina with them!"

"Come too," pleaded Hervina.

"Nay, little one, I have an example to set to Greece—a lesson to teach the Persians.

They must know that Leonidas and his three hundred were not afraid to face three millions and certain death. The post will be stormed, but it will not be deserted."

On the next day Leonidas and his brave Spartans fell. But the example and the lesson were not wanting. Xerxes learned for the first time of what stuff patriots were made, and the knowledge unnerved his arm for further effort. The death of their countrymen fired the other Greeks to emulate their valor and avenge their massacre. At Salamis, Themistocles dealt a death-blow to the Persian navy, and Xerxes with his shattered army fled, while the defeat of his general Mardonius at the battle of Platea closed the war.

Ephialtes died a miserable outcast on Persian soil, realizing at last, let us trust, the meaning of the ambiguous oracle, and that while the name of Leonidas would be rendered immortal by his bravery and willing death for his country, his own would be handed down to endless ignominy and disgrace.

Magna Charta Stories.

MISSIONARY OBSERVATIONS.

Spiritual Drunkenness.

UNTIL every soul who hears the gospel through heaven-sent messengers God has said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

As God's word is truth and truth is always consistent with reason, justice and mercy, it is presumable that this word would be given in plainness so as to bring conviction of its divinity and rightfulness to the minds of all who earnestly desire to know the right way and love light better than darkness. All true faith is based on correct ideas respecting the character of God. We must believe that divine rewards will be for the acceptance of, and obedience to truth under adverse circumstances, and divine punishment must be for

following error against our own convictions of right. A strict idea of divine justice would suggest that the message He sends would be in plain contrast with the errors of false systems, else justice could not condemn men for rejecting it. A just judge will not inflict serious punishment except for the transgression of laws which are evident to the intelligence of the offender to be just. Ignorant devotion to incorrect theories brings its own punishment without the interposition of chastisement purposely inflicted, as surely as sore toes are the effect of allowing a heavy stone to fall upon them, or muddy clothes and bodily bruises result from an unintentional tumble into the unseen gutter.

The prophet Isaiah, speaking of a people who should be gathered out into a "wilderness and solitary place" just previous to the coming of Christ to take vengeance on the wicked said that "a highway shall be there and a way and *it* (that is; *the way* not the *highway*) shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools shall not err therein." The secret of this is that God will give that people "pastors after His own heart who will feed them with knowledge and understanding" (*Jeremiah iii. 14, 15.*), not with the ideas and notions of men.

It is not difficult for one who has been reared under the tuition of those "pastors" and taught to walk in that "way" after viewing the contrast by traveling in the outside world to understand why men should be justly condemned for refusing to leave off the old leaven of dead works and accept the glorious light which God has sent into the world.

In contrasting the heavenly plan of salvation with the Babel-like towers whereby men have tried to reach heaven in their own way we should not think ourselves better, or indulge in self-adulation over the devotees of erratic systems. The only true moral the lesson affords us is, it shows the inability of the natural man to comprehend the things of God. We should not consider that the pre-

ponderance of truth in our religion over that of Protestant religions generally represents the difference between the reasoning faculties of Joseph Smith with those of Martin Luther and other great reformers. If he manifested greater qualities than they, it was simply that child-like faith that led him to "ask of God who giveth liberally to all men and upbraideth not." The only reason he was able to formulate a system of religion exactly conforming to the scriptural pattern is that he was sent of God and instructed in all the minutia of the great work by direct revelation. A true living Priesthood whose acts God acknowledges may be said to be the one point of superiority in our religion over all others. Therefore, in viewing the errors of unauthorized teachers, we cannot tell what we would do if left to ourselves without men who hold communication with God. Solomon says, "where there is no vision the people perish." The apostle John lays it down as a infallible rule whereby we may know if a teacher is sent of God that his teaching shall conform to the written word. "Whoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."

Isaiah foresaw the time when the earth should be defiled under the inhabitants thereof "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Amos declared that God would "send a famine in the land, not a famine of bread nor a thirst for water but of hearing the words of the Lord."

Jesus himself said that the kingdom had suffered violence from the days of John the Baptist and that the violent would "take it by force."

Paul mourned over the fact shown to his prophetic mind that after his departure grievous wolves should enter into the fold "not sparing the flock," *i.e.*, that none of the true flock of Christ should remain; also that the time would come when they would

"not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears."

John the Revelator in his glorious vision beheld the rise of a great beast which should "make war with the saints and overcome them, and power was given him over every nation, kindred, tongue and people."

We find the plainest declaration of this terrible apostasy in the vision of Nephi. He saw the rise of a great and abominable church which should usurp dominion over the earth and which should take away the most plain and precious parts of the word of God whereby they would cause the Gentiles to "stumble exceedingly because of the greatness of the stumbling block."

Only those who know the true way can understand fully the awful fulfillment of these sorrowful prophetic warnings.

While laboring in western Pennsylvania, I stopped in a small country town, being entertained by a kind gentleman who procured for me the school-house in which I held several meetings. While walking to his house at the close of one of these meetings he said to me, "You prove your doctrine well from the scriptures. The Bible all seems to be on your side. I'd like to be in your church but can't make up my mind to be baptized. I never could believe in water baptism."

I explained again to him how it symbolized the death and resurrection of the crucified Redeemer, and that its efficacy was solely because God had commanded it through our belief in that atonement and a covenant with Him that we would turn away from our sins. God would forgive our transgressions of His laws. A remission of our sins would prepare us to receive the Holy Spirit through the laying on of hands which would lead us into all truth and make us fit associates of heavenly beings. I asked him that as he was a Methodist if his church had not required baptism of him in uniting with it. He replied:

"Well, I'll tell you how that was. I told our pastor I didn't believe in water baptism and he told me if I believed in Christ and

desired to be a Christian he would enroll my name as a member in full standing. When I attended meeting some of the members objected to my partaking of the sacrament because I had not been baptized. The minister stood there ready to sprinkle any who desired it, and he said to me, 'Brother Tindall you'd better be baptized; it will cause better feelings among the brethren.' I told him I didn't believe it would do any good, but says I, if you think it will; or if it will give better satisfaction to the brethren just *slam it on*, it's all right with me."

The obliging minister "slammed it on" and from that hour no one questioned his full-fledged membership.


The words of Isaiah (xxix.) occurred forcibly to my mind: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."

The cause of this awful blindness is explained by the prophet in the very next verse.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: *the prophets and your rulers, the seers hath he covered.*" S. F. D.

GEMS OF TRUTH.

The Restoration.

ORASMUCH as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan. ii, 45.

We testify that by the ministration sent from heaven in fulfillment of John, an ancient bible kept by ancient prophets was brought to light, the bible of ancient America. Of

course, it has a little different name. We call it the Book of Mormon. This bible contains the everlasting gospel.

ORSON PRATT,

Jour. of Dis. Vol. 14, p. 290.

John saw, after much inquiry before God about the restoration of the gospel to the earth, in clear vision the angel in his downward flight through the heavens to the earth, and also heard him proclaim his errand and the message of joy and woe to the nations of the last days. The other servant of God, Zechariah, like John, equally intent to know whether the true gospel ever would triumph in all the earth, and wickedness come to an end, had the happiness to see the angel at the end of his downward flight place his feet upon the earth, and witness the finger of God raised and pointing to the angel, to a young man, saying, "Go, speak to that young man."

Spencer's Letters, pages 74, 75.

The Lord has restored His everlasting gospel with all its gifts and blessings in all its fullness, and has called men and commanded them to publish it among the inhabitants of all the earth. Judge ye whether it be the gospel or whether it be a man-made system. If it be false, prove it to be so. Bring forth your strong reasons, otherwise lay your hands upon your mouths, and let your tongues be dumb. There may be imperfections in some of the people who represent this gospel, for the wheat and tares shall grow together until the second coming of our Lord, when He will separate them, but there are no imperfections in the gospel. It is perfect so far as God has seen proper to reveal Himself to the human family. Will an imperfect system save the people in any part of the world? No. If the gospel we preach is not true, there is certainly among you none true, and we therefore are only one among the others, for we know they are not true because the written word testifies against them, but we present to you a system which is perfect, and which we know to be true, because the promised signs follow the believer.

ORSON PRATT,

Jour. of Dis., Vol. 18, p. 270.

Joseph Smith inspired of God came forth and declared that God lived. Ages had past and no one had beheld Him. The fact that He existed was like a dim tradition in the minds of the people. The fact that Jesus lived was only supposed to be the case because 1800 years before men had seen Him. The fact that angels had existence was based upon the knowledge that men had recorded it 1800 years previously. The character of God—whether He was a personal being, whether His center was nowhere, and His circumference everywhere, were matters of speculation. No one had seen Him. No one had seen anyone who had seen Him. No one had seen an angel. No one had seen anyone who had seen an angel, and all that was known concerning angels was that which had come down in this book (the Bible.) Is it a wonder that men were confused, that there was such a variety of opinions respecting the character and being of God? Angels were painted with wings—half fowl and half man, illustrating most perfectly the absurd notions that had generated in the minds of men concerning these beings. How could it be expected to be otherwise? But Joseph Smith, as I said, startled the world. It stood aghast at the statement which he made, and the testimony which he bore. He declared that he had seen God. He declared that he had seen Jesus Christ. He declared that he had seen angels, that he had heard their voices, that they had communicated to him divine truths. It was something entirely unheard of; and because he made these statements, he was deemed worthy of death. GEO. Q. CANNON.

Jour. of Dis., Vol 24, p. 341.

Oh, ye remnant of Joseph, your secret is revealed. Ye who are despised, smitten, scattered and driven by the Gentiles from place to place until you are left few in number. Oh, thou afflicted, tossed with tempest and not comforted, lift up your heads and rejoice, for your redemption draws nigh; yea, we have found your record, the oracles of God once committed to your forefathers, which have been hidden from you for a long

time because of unbelief. Behold, they are about to be restored to you again. Then shall you rejoice, for you shall know that this is a blessing from the hands of God, and the scales of darkness shall begin to fall from your eyes. And the Gentiles shall not again have power over you; but you shall be gathered by them and be built up and become again a delightful people, and the time has come, yea, the work has already commenced, for we have seen you gathered together from all the parts of the land unto which God has appointed for the Gentiles to gather you. Therefore, lay down your weapons of war, cease to oppose the Gentiles in the gathering of your various tribes, for the hand of your great God is in all this, and it was all foretold by your forefathers ten thousand moons ago. Therefore, suffer them peaceably to fulfill this last act of kindness as a kind reward for the injuries you have received from them. It is with mingled feelings of joy and sorrow that I reflect upon these things. Sorrow when I think how you have been smitten; joy when I reflect upon the happy change that now awaits you; and sorrow again, when I turn my thoughts to the awful destruction that awaits the Gentiles except they repent. But the eternal purposes must roll on. All His promises will be fulfilled, and none can hinder. Therefore, oh God, Thy will be done.

Voice of Warning pages 31 and 32.

Speculation concerning the being of God ceased among those who received the testimony of Joseph Smith for he testified that God was a being of body, that he had a body, that he had parts, that man was in His likeness, that Jesus was the exact counterpart of the Father, and that the Father and Jesus were two distinct personages, as distinct as an earthly father and an earthly son. He bore testimony also that angels did not have wings; that they were men who had kept their covenants with their Father and their God; and had been exalted through obedience to the commandments of God to that condition that they could dwell in His presence, and become His ministers. By degrees this faith

has grown until there are thousands upon thousands who have received it, and who believe it, who know for themselves concerning God, concerning Jesus Christ, concerning His gospel and the plan of salvation and the faith that formerly existed has been restored to the earth and has begun to grow and to increase in the hearts of the children of men.

GEO. Q. CANNON,
Jour. of Dis., Vol. 24, p. 341.
Ben E. Rich.

THE BOOK OF MORMON LAND.

Old Land Nephi.



HE Nephites must have settled at Tiahuanuco about 585 B. C. and it seems that they did not abandon the place until the 320th year after leaving Jerusalem, making 305 years that they occupied the lake region. During this time they increased from a small colony to a great nation. We have before stated that the lake region is surrounded by great mountain chains, those of the east and west run north and south parallel to the lake, their summits penetrate the realm of eternal snow and often attain a height of over twenty-four thousand feet or about four miles and a half above sea level. These mountains were impassable, and served as a bulwark between the inhabitants of the valleys and the surrounding plains.

If the Nephites occupied the valleys, as we have every reason to believe, it will be readily seen that it was comparatively an easy matter for them to defend their territory against the invasions of their enemies.

North of the lake Titicaca there are a number of passes which open into the plains both east and west, but these are usually deep gorges where a few resolute men could easily withstand a whole army.

As the Nephites increased they occupied the region on the shores of the lake, and as they had ships, these no doubt were used as a medium of communication between the north-

ern towns and the capital as long as they occupied the country. Thus the art of ship-building was preserved among them. In time they spread into the valleys northward, and old Cuzco and Huanuco were founded. The roads that connected these outlying towns with the capital were the commencement of those great roads whose ruins still exist, and which we have described in a former article. The Nephites for the most part were confined to the mountain valleys. This region is long and narrow and not one quarter as large as that occupied by the Lamanites.

The latter we believe commenced their wandering nomadic life by following Nephi's colony, and when they had found them, took permanent possession of the region just south of them and lying between lakes Titicaca and Allagas, in Bolivia, from which point they spread over the greater part of South America, always making it a point to hem in the Nephites as much as possible. In this way they gradually took possession of the plains east and west of the Cordilleras, surrounding the Nephites on three sides. The Nephites, owing to the smallness of their territory, must have advanced their settlements northward more rapidly than did the Lamanites, for we find them always in possession of the northern parts of the land.

As long as the Nephites were united they experienced no great difficulty in withstanding the incursions of their enemies, but in course of time divisions grew up, the people forgot the God of their fathers, accumulated wealth turned away their hearts and they became lifted up in pride to the wearing of costly apparel, they no longer listened to the counsels of their prophets but preferred deeds of wickedness. The Lamanites took advantage of these divisions to renew their wars in which they were more successful, for they destroyed the more wicked part of the Nephites. The record does not give us any of the details of this war, but since the more wicked part of the people were destroyed it seems that a portion of the Nephite territory

was wrested from them. It is probable the Lamanites effected an entrance into their valleys, captured their capital and Nephi's temple fell into their hands, by whom it was no doubt plundered and then left to decay. This was about two thousand one hundred and seventy years ago. Since then time has well nigh completed its destruction.

Judging from the ruins of the forts at Escoma Quellenata, La Raya and Piquillacta the enemy effected an entrance at the south of the lake, as all these forts indicate by their construction that they were intended as a defence against an enemy from that direction. We are lead to the opinion that the Nephites were driven back gradually and that when they abandoned one stronghold it was only to fall back upon another until in Mosiah's time they were confined to the region near the city of Nephi. Then, too, they were greatly reduced in numbers compared with their enemies.

Complete destruction seemed to stare them in the face. North of them was a great unknown wilderness. Rather than perish at the hands of their enemies they preferred to abandon their homes, and take their chances of finding an asylum in the vast unknown region, just as Nephi had done about three hundred and fifty years before. They therefore gathered together on the hill north of Shilom and departed into the wilderness. They probably traversed what is now known as the tableland of Pasto, crossed the western Andes south of Popayau and entered the valley of the Canca, where they in all probability met with some of the Zarahemlaites and were conducted to their city. This route is the only one traveled between those points today, and was the only road known to the Indians in that region three hundred and fifty years ago.

The Lamanites seem to have occupied the land of Nephi on the departure of the Nephites with the exception of the few years that the people of Zeniff resided there, after which it became their chief city and the residence of their kings. We are not informed

how long this continued, but it seems ever afterwards to have been a city of considerable importance. It is not improbable that it occupied about the same site as the city of Quito, for the reason that it answers the description as to location given in the record. Then at the discovery of the country, three hundred and fifty years ago, Quito was an important city; was, in fact, the capital of a kingdom, it was then so old that tradition had become silent concerning the time of its founding. When the Incas conquered it about the year 1500 A. D., they are said to have rebuilt much of the city and erected many very beautiful edifices. It is asserted that they even brought large stones from Cuzco for this purpose. It is said to have been a very beautiful city when conquered by the Spaniards, but these plunderers in their mad search for gold and treasure, tore down, undermined and destroyed until there is scarcely a vestige left now of the old city. Still a careful examination might bring to light objects of great interest.

Two cities, Shilom and Shemlon seem to have been situated in the same valley as Nephi, the former north and the latter south of it. Both could be seen from the tower in the city Nephi.

About twenty miles north of Quito there is a ridge of considerable elevation, running east and west, and dividing the valleys of Quito and Imbabura. From this hill both valleys can be distinctly seen. Two little streams rise on the north slope of the hill and through the Rio Mira find their way into the Pacific. Was not one of these the fountain of Mormon where Alma baptized his people? Mormon was evidently just such a place, for it was "In the borders of the land and infested by times or at seasons by wild beasts." We are told afterwards that a city was built joining the borders of this same Mormon and was called Jerusalem, which grew to be a great and wicked city, and during the convulsions at the time of the coming of our Savior it was sunken and water came up in the place thereof.

At the south end of the valley of Imbabura and at a point near where the two little streams unite, there is a rather peculiar little lake several miles in circumference. At the time of the conquest the Indians used to resort thither to perform some religious ceremony on its shores. We are not able to say what the nature of these ceremonies were or why this spot should be selected for performing them, but it seems from the old traditions that some great event had transpired there. Some say a great battle had been fought there and many thousands slain, and these ceremonies were to commemorate it. Maybe, but we are of the opinion that there were other causes, and that it was there that the phenomenon took place to which reference is made in the text.

During the time that Limhi was in bondage at Nephi, he sent a small company of men to search for the land of Zarahemla. "But they could not find it and they were lost in the wilderness. Nevertheless they did find a land which had been peopled! Yea, a land which was covered with dry bones * * * and they having supposed it to be the land of Zarahemla returned to the land of Nephi."

It has been asked, that if Zarahemla was north of Nephi "How could these men pass it by on their way through the isthmus into North America, as they must have done, and not have found it?" To us this is another evidence that the city Nephi was located near Quito. It seems that Limhi's people had forgotten the exact location of Zarahemla, but they knew that it was somewhere north of them. Now if the city Nephi had been on the east side of the Andes the company Limhi sent out would have been very likely to have followed up the eastern base of the mountains and could not have failed in discovering Zarahemla. On the other hand had they started from near Quito and crossed into the tableland of Pasto they were very liable to get led off and lost, as all of the rivers of this region flow into the Pacific, and they were very apt to follow them towards the sea. Thus they would travel northward between

the ocean and the western Andes, leaving the land Zarahemla and Bountiful to the east of them. When they had found the land "full of bones of men and beasts" they supposed it was Zarahemla and commenced their return. Had they returned by another route they could not have missed the land Bountiful, but we suppose it would be but natural for them to be very particular to return just as they had gone lest they should be lost and not be able to again find their way back to Nephi.

Hagoth.

WATCH THE LITTLE EVILS.

WITH promptness check the lesser sins,
The source where danger first begins,
Take heed to sow in age or youth
The seeds of wisdom, love and truth.
The soul-besetting little ill
Needs but the sanction of the will
To give it soil and roots to grow
A power the soul may overthrow.

The ship, within the harbor moored,
And by the cable strong secured
Is held by slim threads, singly spun,
Then bound together one by one.

The silent flakes of falling snow;
Mere specks at first, to mountains grow
And form the awful avalanche
That strips the groves of root and branch
And thunders to the depths below
To fill some hapless town with woe.

The swollen river's sweeping tide
That scatters death and famine wide
Is caused by little trickling rills
That issue from the neighboring hills;
Things of themselves so small, indeed,
That none would pause their power to heed.

By insects small, the reefs are made
Where many a craft has shattered laid;
Where many a noble, gallant brave
Has sunk beneath the cruel wave
And suffered more than tongue could tell
To part from those they loved so well.

Go, learn from these, and other things
The end a small beginning brings;
And know the seeds of sin you sow
Though small, at first, will ranker grow,

And that unless you weed them out
 They'll choke and hedge you round about
 And shut forever from your view
 The crop that once had flattered you.

J. C.

THE BABY KING.

A CORRESPONDENCE from Madrid calls to mind the fact that Don Alphonzo XIII., king of Spain, "by the grace of God and the constitution of the monarchy," according to the traditional phrase, is upon the eve of attaining his third year. This sovereign of thirty and some months, says the correspondent, is very handsome, with his blonde tresses falling upon his plump, dimpled shoulders. He is gay by nature and smiles to all who approach him with the most amiable grace. Never in the least doubting his high position and future destiny, he is enabled to be the most happy as well as the most loved of all the sovereigns upon the earth.

He reigns and has not the trouble of governing, leaving to his royal mamma the care of signing each day a packet of decrees, nominations and sanctions of law. And when a minister in grand uniform, leaves the royal chamber, having under his arm a portfolio filled with papers which have provoked discussions, intrigues, and grand political debates—the baby king passing back and forth in the arms of his nurse looks smilingly as if he wished to say, "What is this good then, that is being done for me?"

The infant king has mansions both civic and military. The generals and aids-de-camp of the late king, make, it is true, their service to the regent, but they constitute the *maison militaire* of the king. These are the high personages of the army which have never taken any part in political affairs. The *maison civile* is composed of his governess, Mme. Pacon, who formerly had the tutelage of his father, the late King Alphonzo XII. There are physicians exclusively attached to the royal person, two or three major domos, one *dame*

de maison, several haussiers, pages and domestics. The celebrated "monteros d' Espinoza," are his life guards, and watch over his infantile slumbers in a chamber adjoining his own.

His life *ordinaire* is very simple. At quite an early hour he is confided to the servants, who wash and dress him, and deliver him up to the nurse royal: for it is not to be supposed for an instant that this important individual occupies herself with these common cares. She absolutely does nothing but impart the necessary nourishment and carry him in her arms in the official ceremonies. All the rest is done by inferior domestics. The infant king does not sleep in the same bed with his nurse, as is the custom in Spain. He has his crib at the side of his nurse, Raymunda. If he wakes during the night she gets up and attends to his wants. Etiquette requires this.

Immediately the toilette finished, the baby king passes to the royal mother, who always waits with impatience to kiss him good morning. Raymunda loves her infantile royal charge tenderly, and when the little monarch cries, she wishes to take him away immediately. One day the Marquise de Ayerbe was a witness to one of these contests of tenderness, and it is her grace who has recounted the incident. The queen wished to show her son to the marquise, and as they both were advancing to the door of the chamber of His Majesty King Alphonzo XIII. of Spain, Raymunda interposed herself familiarly, "No one can enter. He sleeps!" Smiling, the queen and the marquise humbly retired. The realm of "Old Spain" is, for the time being, in the hands of a healthy female peasant.

Translated from the French by George Hamlin.

COME lowly; He will help thee. Lay aside
 That subtle, first of evils,—human pride.
 Know God, and, so, thyself; and be afraid
 To call aught poor or low that he has made.

Around thy toils and cares He'll breathe a calm,
 And on thy wounded spirit lay a balm,
 From fear draw love, and teach them where to seek
 Lost strength and grandeur, with the bowed and meek.

LAND OF ZION.

1. Be - fore all lands in east or west, We love the land of Zi - on best; With
 God's choice gifts 'tis deem - ing. There Pro - phets, Se - ers,
 as of old, The mys - ter - ies of heaven un - fold, Through
 ho - ly Priest-hood stream-ing. Through ho - ly Priest-hood stream-ing.

'Mong Zion's homesteads joys abound;
 True souls of worth are gathered round
 Their Prophet and their head;
 No tyrant there shall dare to reign;
 God will their rights and laws maintain,
 Till on to glory led.

Before all people, east or west,
 We love the Saints of God the best—
 A race of noble spirits.

Then let us with God's laws comply,
 That when His Saints are raised on high,
 Their joys we may inherit.

We'll gladly join with heart and hand,
 A chosen, true, devoted band,
 To conquer Satan's powers;
 To endless life we'll onward press,
 For God will all our wrongs redress,
 And victory shall be ours.

MORAL ENERGY.

MORAL energy, or constancy of purpose, seems to be less properly an independent power of the mind than a mode of action by which its various powers operate with effect; but however this may be, it enters more largely, perhaps, than mere

talent as commonly understood, into the formation of what is called character. In the ordinary concerns of life, indeed, it is more serviceable than brilliant parts; while, in the more important, these latter are of little weight without it, evaporating only in brief and barren flashes, which may dazzle the eye by their splendor, but pass away and are forgotten.

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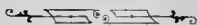
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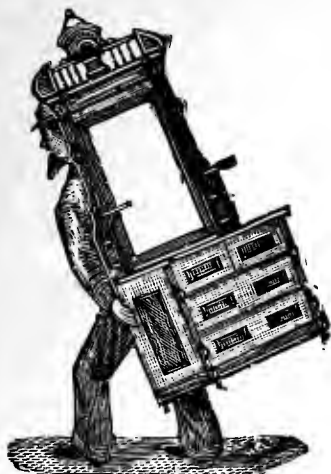
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